Zions Herald

E INDEPENDENT METHODIST WEEKLY +

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JUL 1

"I do not feel that war is inevitable."

Commander Harold E. Stassen

FOUNDED 1823

READERS WRITE

Chaplain Scholl Writes

"After thinking about your request, I decided to jot down an incident or two which I think reveal the tremendous courage of our men, many of whom are still hardly more than kids. We were lying at anchor near an island in the South Pacific when word was sounded we should stand by to take on patients from the base hospital for the States. After we had taken on some hundred or more bed patients and had made them comfortable in the several wards, I began to make my rounds as a chaplain. As soon as I entered one ward, I was attracted by one lad, 20 years old, who seemed to be the life of his little group. There were six beds in his vicinity, in each of which there were patients, but there were others who could 'hobble' a little who had also congregated and were sitting on the surrounding beds. I wondered, of course, what was taking place, but it didn't take long to learn. This lad had lost his lower leg, below the knee, when a bomb from a Jap plane exploded on the flight deck of the carrier on which he was stationed. When I walked in on this group, he was lying there playing with the 'stub' and acting as if it was a machine gun. It seemed almost like sacrilege, and yet he was actually giving hope to the men around him, many of whom were not wounded nearly as badly as he. On another occasion I talked with this lad while he showed me his medal of the Purple Heart, and was stirred to the depth of my being when he said, 'I only hope they fix me up with a cork leg and let me stay in the service until the war's over.' I said, 'Why not get your new leg and be discharged and get a job before the rush comes,' as a lead question. He said, 'I'm not worrying about a job, I want to wear the uniform of the Navy right now.'

"So it goes in war. One wonders from whence this great courage and fight comes, because some without Christian faith are more brave than some with 'the faith.' And I wonder if God in His great mercy, looking upon us in all our helplessness doesn't say, as it were, 'the poor kid, he needs help so badly that I'll give it to him.' And I rather think that many of them have a tremendous awakening and finally give God thanks and even become redeemed."

RICHARD T. SCHOLL, Chap., Lt., USNR,
Baltimore Conference.

Poems, Trees, Johnston

"The rhyme and meter of a tree that limns itself against a cloud above some hill, has symmetry that asks no doubtful verbal shroud to give it form and sense and power.

"A tree links earth and sky and stands serene and calm like some watch tower.

"But poems,—altho they be Baconian, or even tho they be Johnstonian, so oft' poetic license use, I hardly dare to say abuse; but strange things emmanate from domes that traffic in the things called poems.

"I often wonder how they do it: I think I'll have to ask a poet."

(Rev.) WALTER O. TERRY,
Hyde Park, Mass.

LeTourneau

(Z. H. June 20)—"It was characteristically honest of you to write and print the editorial on 'LeTourneau' after having published the laudatory article about him in March.

With Our Writers

JEAN HALLOCK, New York City; staff writer, War Prisoners Aid Committee of the Y.M.C.A.

W. E. PLAYFAIR, Wellesley, Mass.; feature writer for the *Boston Herald*.

PAUL DENLINGER, York Springs, Pa.; Methodist minister.

W. W. REID, New York City; Board of Missions and Church Extension of The Methodist Church.

FRANK H. RYDER, Cobleskill, New York; Troy Conference Lay Leader

"It seems to me that his 'religious emphasis' is so palpably a cover for what amounts to native fascist policies, that this should make us all keenly aware of the fact that whenever any man or group protest too strongly in these days their religious or Christian enthusiasms, they are forthwith suspect for having protested too much. I do not know a single industrialist in America who sets forth religious pretensions in his relations with employees who is not also hopelessly anti-labor. This is a dreadful situation, but I think we have to face it. Reactionaries are trying to capitalize upon the religious interests of the people in order thereby to circumvent the ethical effort to help the people to find the abundant life."

Sincerely yours,
DWIGHT J. BRADLEY,
Religious Associates of PAC, N. Y. City.

Roman Protestants

"I do not happen to be a regular subscriber to the HERALD, but by chance the issue of June 20, 1945, fell into my hands the other day, and, in reading it, I came across the editorial, 'Episcopalians work on Bishop DeWolfe.' I generally do not write the editor, but this particular article has, I fear, stirred me so to do.

"At the outset, it seems to me that the whole editorial was in distinctly bad taste. It does not appeal to me as the sporting or gentlemanly thing to do to publicize, nay even, rejoice, in the internal squabbles of another church, however much you may be moved to do so.

"You quote *in extenso* the editorial from Dr. Cummins' *The Chronicle*. Apropos of this, I might remark here that, even among many strong Evangelicals of the Episcopal Church, that paper is not highly regarded; it is an organ of that extreme Protestant party in the Episcopal Church whose reactionary force you decry in your concluding paragraph. Why quote so extensively from it, then? Many have felt that the editor's own orthodoxy was somewhat questionable, even by the standards of his own group.

"But your concluding paragraph leaves me completely puzzled. You say, 'We must not allow reactionary forces . . . to promote doctrinal bigotry and narrow sectarianism.' And again, 'We protest any attempt to make all of us fall into line with any authoritarian goose-stepping Protestant theological action.' Is one to understand, *mirabile dictu*, that The Methodist Church considers itself bound by what the Bishop of the Anglican Diocese of Long Island lays down, rightly or wrongly, for his people? Why does The Methodist Church, or those who speak more or less for it, feel such an intimate interest in the party politics of another communion? And in heaven's name why does the writer of remarkable editorial feel that the Bisho Long Island is attempting 'to make all fall in line?'

"In closing, I would remind you that cording to the official statements and fo laries of the Episcopal Church—regardle the opinions of the National Associatio Evangelicals (to which, if I am correctly formed, many of the *Chronicle* staff belo —that Church is a Catholic and not a estant Communion. Such being the ca and that case is substantiated by the Book of Common Prayer which *The Ch icle* mentions—*any* action by the Episc Church, whether Evangelical or An Catholic, could by no possible febrile str of the imagination have any bearing, a or implied, upon the rest of the Prote world. It would seem that the writer of editorial would do well to be a little of his background of information. And to be too unkind, he would do doubly before penning that unfortunate last about 'authoritarian, goose-stepping Pr tant theological action,' to recall the actio The Methodist Church in first rejecting then, in response to a sound rebuke, co ing to the ordination of the Rev. Ro Friend to the church at Contoocook, N no longer ago than this very spring. So as I am aware, no Protestant Episcopal nal rejoiced over that lamentable and nently newsworthy affair. 'Let him without sin among you cast the first st

Very truly yours,
ROBERT F. W. ME
Wolfeboro, N

Statement by Bishop G. Bromley Oxn

President of the Federal Council of Churches of Christ in America

The time of mankind's great decis international organization has arrived, a towards which our churches have work many years. After months of patient and consultation, the representatives of nations have placed before the peoples a world charter, the Charter of the United tions. It is for the peoples and their go ments now to decide whether to accep Charter with the possibility of peace, reject it with the practical certainty of a and more terrible war. Prompt ratific by the United States Senate and by the ernments of the other nations can assu favorable start along the one hopeful to a better world order. Christians as zens should urge in every appropriate that our government accept without dela full responsibility within the new United tions.

The promise of the United Nations Ch will be infinitely increased, if the affirm decision of governments is reinforced b united and dedicated will of our people the other peoples of the family of nat Now is the time to commit ourselves to the ideas of the United Nations Ch and to the task of using fully the instrum it provides.

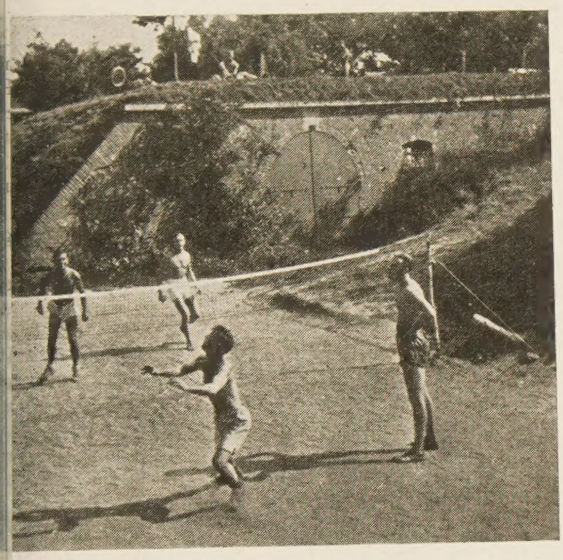
Therefore, in accordance with the actio the executive committee of the Federal C cil of the Churches of Christ in Americ June 26, I urge that the statement on Churches and the Charter of the United tions be read in our churches across the and that appropriate prayers be offere God, on Sunday, July 22, or the earliest day thereafter.

I Was In Prison and Ye Came Unto Me

JEAN HALLOCK

(Special to Zions Herald)

;hout World War II, the prisoner of war has arm friend and faithful servant. Through this taments, Bibles, hymnals, communion wine, and hs from the prisoner's own church affiliation



Prisoners at Play

n even behind the watchtowers of a prison camp. nd is War Prisoners Aid of the Y.M.C.A.

a man becomes a prisoner of war, he finds that rs provide him with a roof over his head, a bunk n, and food to eat. Enlisted men may be required but the officers and usually non-commissioned nave nothing to do all day except pace back and nind barbed wire. What will each man do with dreary hours of his time?

Prisoners Aid of the Y.M.C.A. provides the an- only with religious articles, but with books, pic- mes, art materials, sports equipment, all the lei- e supplies needed to encourage studies, athletics, music and religion. These are a sanity lifeline stitute a profitable way to spend time for the interminable pacing back and forth.

A Reciprocal Service

er to furnish American and Allied prisoners with orale building, sanity preserving articles, War Aid had, through the terms of the Geneva Con- to furnish a like service to enemy prisoners. The Convention had been ratified by the Senate, and become one of the laws of our land. Therefore laws of our land demanded that if the "Y" un- this service to American prisoners, it must be of l, give-and-take nature. To work for Allied pris- e "Y" had also to work with enemy captives, for e nations which signed the Geneva Convention le its terms the law of their lands, too. This in- irtually every nation except Russia.

a Christian, humanitarian organization, the Committee of the Y.M.C.A. entered upon these duties gladly, feeling it was truly following the spirit of the Golden Rule by aiding all war prisoners.

The Work in the Camps

The neutral "Y" workers, Swiss and Swedes, were able to enter the camps, with the exception of the Far East where this privilege has only recently been granted, to check with the camp commandants and prisoners themselves what the needs of the prisoners were.

The demand for religious books, altar cloths, communion wine, and above all Bibles and Testaments, was great. Religious articles for all faiths and creeds were supplied the prisoners with the cooperation of the various church denominational agencies.

In almost every prisoner of war camp in Germany a quiet corner was set aside by the men as a "chapel." Whenever it could be arranged, a separate chapel building was erected by the prisoners themselves, with materials supplied by the Y.M.C.A.

Bits of broken glass from a nearby factory were salvaged by one group of prisoners, made into beautiful "stained glass windows" for the chapel. Even the crates from supplies shipped to the camps were torn apart and reconstructed as altars.

Prisoner of war Army chaplains assumed their duties behind barbed wire as they had with the men in the field. When there was no chaplain among the captured prisoners in one camp, a request would be made by a Y.M.C.A.

The prison library in Stalag Luft III in Germany, was a favorite gathering place of captured American airmen who found escape in their reading. Books were supplied by War Prisoners Aid of the Y. M. C. A.

man to have one transferred from a nearby camp where two or three chaplains might be held.

Prisoners who had been church lay leaders or divinity students in civilian life many times conducted services in the absence of chaplains. Many men continued their theological studies. In one camp in Germany six Methodists were admitted to the ministry.

Religion Brings Solace

As one young American aviator who was held at Stalag

Luft VI in Germany aptly expressed it, prisoners of war mature rapidly and turn to religion to help tide them over troublesome times.

"It was evident that the newly arrived prisoners looked upon their captivity much more superficially than those who had been in camp for a long time," he said. "For instance, the newly arrived men wanted during the first three months or so of their captivity to hear dance music and read light literature. Next they began to think of the future and wonder about the meaning of life. Then came the time when they wanted to think more deeply. They chose books in the library that led them into the world of the mind and spirit, and asked for and voluntarily attended spiritual services regularly.

"Y" Workers Unsung Heroes

Among the unsung heroes of this war are the "Y" men who have served American and Allied prisoners of war in German camps. These men have had hair-raising experiences, narrow escapes from death, and nearly unsurmountable transportation difficulties to overcome. In carrying articles for religious observance to war prisoners they lived lives daily exemplifying a true Christian spirit. They lived under constant Allied bombing of Germany, encountering it every day in their constant journeyings from one prisoner of war camp to the other. But not one man complained that his job was difficult. Each was interested, as is the Y.M.C.A. War Prisoners Aid, solely in the welfare of the prisoners of war whom they served.

Taunton's 'Agin' Dogs, But Not Racing Trade

(Reprinted by Special Permission of the *Boston Herald*)

W. E. Playfair

Taunton, June 27—This quiet old New England city, bounded on two sides by dog tracks, is worrying over a "moral issue."

Don't think for a minute that Taunton is suffering pangs of New England conscience because racing greyhounds course in its front and back yards. It is just trying to figure out what that State House moralist, Gov. Tobin, meant when he said that the standard dog-racing season was immoral.

Put it this way. If it's a sin to bet your roll on the galloping grey-hound for 50 nights, how can it be less of a sin to gamble on the doggies for only 25 nights? If the transaction is immoral, why permit it for any nights at all? That is the Taunton reasoning.

"It's clear that something has happened to Maurice," one of Taunton's 40,000 citizens told the *Herald* today. "A few years ago he urged us to bet our heads off for old age assistance. Now he has changed his mind. It must be because the dog track boys bet on the wrong dog in the last state election."

The moralist who comes to Taunton expecting to find a hostile reaction to the dog tracks at Dighton and Raynham is in for disappointment. Whatever may be the views of the residents as to the ethics of the dog racket, they appear to agree fairly well that it has been good for business, at least under current conditions. There is no organized opposition to the tracks.

Even the clergy have adopted a neutral attitude or at least refrained for the most part from public attacks. Bishop Cassidy of Fall River, an inveterate foe of race-track gambling, has inveighed against the tracks wi letup, but the Taunton Ministers' Union has stood from the controversy.

"Of course, we hate gambling," one of its member plained. We think it vicious and degrading. Bu state passed the racing law, and the gambling is The tracks obtain a legal permit and operate le There isn't much we can do about that."

By this time Taunton must know more about ra dogs than most communities in this end of the cou When the state racing law became effective in 1935 of the first three dog tracks in Massachusetts was e lished in Dighton, four miles south of the city's ce The others were at West Springfield and Revere. I a track was opened in Raynham, some five miles nor Taunton.

At Dighton, the Taunton Greyhound Association, is now running its season full blast, with an averag tendance of 12,000 nightly and handles describe "beautiful." When it closes July 14, Raynham will up the burden. Both tracks have, by order of Gov. T had their seasons cut in half this year, but there have none of the strange manifestations at Dighton that marked curtailment of racing at Revere. Ever seems peaceful.

When the Dighton track was originally built, the ers, a group from Chicago who later got into diffi and were replaced, were asked why they had selecte particular location. The answer was that Dighton almost the exact center of an area with a populat 750,000.

Boon to Business

"To my mind," said one of the city's leading b men, "Taunton has received directly and indirect more money from the tracks than might be lost up by individuals who should not be there, in the first Hotels and restaurants have benefitted, and also the merchants, since people come here in the afternoon considerable distances to shop, and stay for the race

"We hear of cases where people who lost money tracks were behind in their rent or grocery bills, but have been few, and I feel that the over-all financial vantage to the city offsets them. Of course, I am refe to conditions as they are today. It might be a diffe story in depression times, when people had less to sp Today, with swollen payrolls, the majority of race-g can afford to lose something and still meet their bill

Executives of the city's industrial plants said the tracks had not brought any absentee problem. For thing, most of the second and third shifts have now dropped in the plants, leaving the workers free in evenings.

"I can't help but feel that the tracks would be a fa in absenteeism if the plants were working on full sc ules," one manufacturer admitted.

Owners Careful

The present track owners have been careful, the T ton business men said, to cultivate good "public relatio Last year Dighton distributed more than $10,000 in c ities, and this year an application has been made to racing commission for extra days of racing for cha Also, it has been the policy to hire as many local wor as possible.

Not many of the good burghers of Taunton attem to defend dog gambling on the moral side, but on

(Continued on page 441)

Wesley's Unsolved Problem

hat Is The Methodist Church?

Paul Denlinger

preaching, center altars and off-center pulpits e-edition of the communion service so that it is hat of the Church of England, are the very early movement toward high-churchmanship in The Church. Ralph W. Sockman probably repre- tendency in its most extreme form, but he is not robed preaching has become a commonplace university churches and in a great many city This practice is being received rather warmly Methodist Church grows in age and social status, ries with it many al problems which dly been consid- he chief of these , and in some key, is an un- oblem direct from sley—What is The t Church?

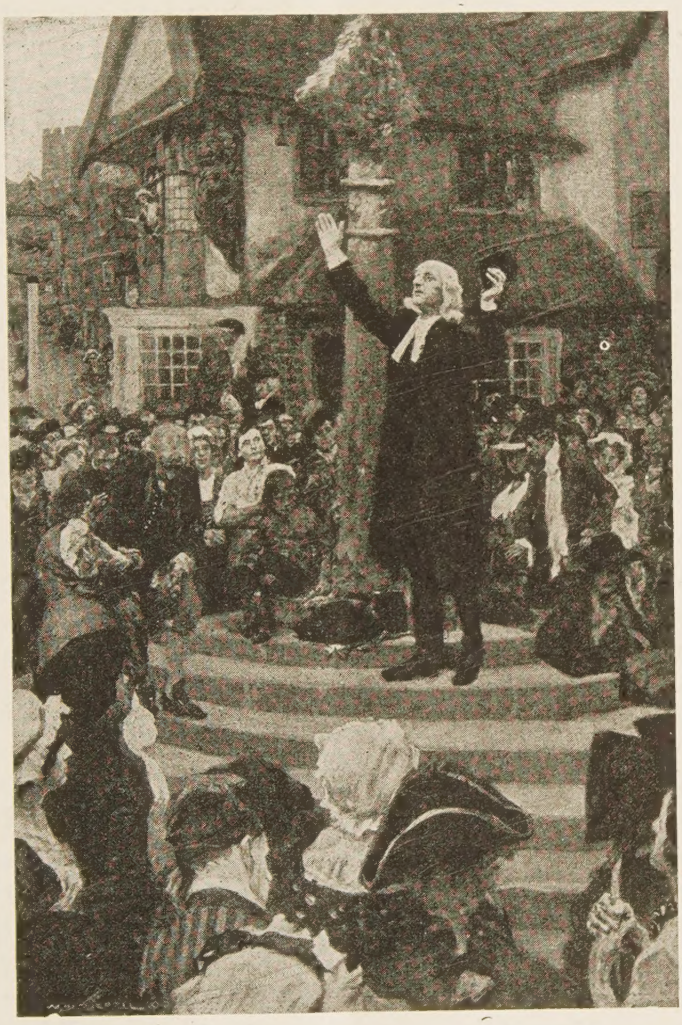
John Wesley the Methodist So- is very clear that tion was to make evangelical force he Church of Eng- is was no novel de- it was a practice occurred more than h important results. leaders he ap- were to counsel, to nd to preach. He ful to point out in e *On the Distinc- veen Preachers and* "We received Maxfield and oth- rophets, not as We received them nd solely to preach, to administer sacra- And those who these offices to be ly joined are to- orant of the consti- f the whole Jewish, l as the Christian Neither the Ro- r the English, nor byterian Churches ever accounted them so. Other- should never have accepted their service. . . . And reacher had taken the step (to administer the sac- or exercise the priestly office) we should have upon it as a palpable breach of this rule, and con- y as a recantation of our connection."

Methodist Societies by their preaching were to eal and a deeper Christian witness. They were but they were not a church. One of the General f the Methodist Societies in the Methodist Disci- ites: "It is expected by all who desire to continue societies that they shall continue to evidence sire of salvation, by attending all the ordinances of God; such are:

The Public Worship of God.
The Ministry of the Word, either read or expounded.
The Supper of the Lord."

Thus church membership, and the central core of membership—which is partaking of the sacraments, was not only presupposed, but restated as a rule in the societies.

At this point in Methodist history the status of the societies was clear, and there was no break in the history of the Church of England. But this situation did not continue long. Dissenters, to whom John Wesley was decidedly opposed because of his churchmanship principles, began to join the societies. Wesley felt obliged to accept them because of their undisputed zeal. These dissenters quite naturally could not accept communion in the Church of England, so they began to agitate for it from Methodist preachers.



John Wesley
"He preached outside"

Wesley himself gave a powerful impetus to the break from the Church of England, when in some extraordinary fashion he delegated Coke with the authority to ordain preachers in the United States. When this happened, as his brother Charles woefully pointed out, Methodists could now ordain their brethren, and thus introduce the sacraments into the chapels generally, and draw away the societies from their parish churches. Thus the elements of separation were officially adopted and at work. The professions of union with the church which he had reiterated through his life were violated.

Now it was clear, that at least the American Methodists were more than a society. When they ordained men and administered the sacraments, they were in some sense a church. They met in Baltimore and elected Asbury and Coke bishops. They then provided for the consecration of bishops by the laying on of hands of the bishops and elders present, and the ordination of elders in the same way.

There was, however, an opposition party among the Methodists. They called themselves the "Church Party," and demanded that anything which indicated independence from the Church of England should be discontinued, and would forbid the administration of the Lord's Supper in Methodist chapels by the Methodist preachers. But this party lost out very early. The Methodists broke all historic connections and became a new and independent church. And this it remains to this day.

For a long while, and this is probably still the prevail-

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Commander Harold E. Stassen

Churchmen are always interested in what Mr. Stassen has to say about international affairs, for he is well known to us all as an active member of The International Council of Religious Education. This past week, Commander Stassen made two significant statements at the meeting of the Governors at Mackinac Island, Mich.

The first statement, coupled with a practical suggestion about the need for a police force, indicated Mr. Stassen's confidence that war is not inevitable. We need to have this point of view emphasized. John Public has somehow or other made up his mind that "we must always have wars," and as long as he continues to think that war is the only way civilization adjusts itself to difficulties, just so long will we continue to have these devastating wars! It is good to have a man of Commander Stassen's caliber refute that argument.

The second statement was one of needy warning: "When the Charter is ratified by the United States, by the other four major powers, and by at least a majority of the other members," said Mr. Stassen, "it is of terrific importance that the people of this country and of the world do not feel that they have thereby automatically insured future peace, or that they have, ipso-facto, solved the problem of tomorrow." He warned America to keep busy at its democracy while showing toleration for other systems of government that may be followed by other world powers; that our nation should henceforth keep itself ready to defend the security of the world organization; and that we must constantly emphasize and recognize the basic dignity of man.

Extreme persons will take issue with Commander Stassen, but this editor feels that the practical work of evolving good international relations is in g hands when we follow the lead of such men. H well aware of the brutal fact that all is not well the world and that the process of going from wh we are now to where we want to be is a hard pro and filled with dangerous enemies. Mr. Stassen lover of peace and a conscientious worker for it; background proves that he is a thoroughly de cratic person; his demonstration of Christian mo tion is unquestioned.

Race Issues

"Race Issues" is the title of a special four-le Sunday school course appearing in the August *A Student,* which should be widely studied. Sec only to the tragedy of war, America's problem race and culture are probably the most serious the nation faces. Just now the tensions are unusu great, making this course especially timely.

The aim of the course, according to the Cur lum Committee, is "to awaken church membe the serious state of race relations, to present for consideration current proposals and efforts to out a solution, and to help them in finding out they, as Christians, can assume individual respo ity."

The first lesson gives a general survey of racial sions in a world at war. The second, entitled American Scene," discusses anti-semitism, the of the Japanese-Americans, and the historic ground of negro-white relations. The third with current aspects of our major race problem the fourth, "Christianity and Racial Adjustm sets forth in practical form the implications o religion in this area.

Which First: Horses, Men?

Which is more important, horse racing or right of assemblage to legitimate public groups discussion of war problems and for the purpo backing up our men now fighting in the P theater?"

This is the question raised by the Atlantic Chamber of Commerce and other Atlantic City groups in a telegram recently addressed to all m bers of the U. S. Senate and House of Representa

The telegram affirms that the groups referre have conscientiously complied with all officia quests for cooperation.

It then adds, "But when the Government itsel cides that transportation problems are so well s that horses and jockeys and racetrack patrons expend travel miles so freely, we feel justifie urging you to raise a vigorous voice of prote the floor of Congress, insisting on the righ unrestricted assemblage within each state of tial groups for the purpose of furthering the

. . All of which are no less important than mption of horse racing."

gentleman forwarding the telegram added a pt in which appears the following: "The pub- not understand how horse racing, which in- arge-scale travel and millions in betting, can norized, while the ban on meetings of scien- ligious and trades groups is continued."

pos of the same matter, I recently received a a letter written by James A. Huff, Jr., presi- f the Tennessee Christian Endeavor Union, dressed to Sen. K. D. MacKellar, in which he s to say about restrictions placed upon inter- l and State Christian Endeavor conferences nout America:

understand that the ODT is continuing its ions, due to the fact that we will, of necessity, ing millions of troops to the Far Eastern war

then, referring to the lifting of the ban on race he adds, "In spite of our sympathy with the y of this movement, from operating some we know the amount of work needed to move between tracks and shows. We also see the umbers of people traveling by train to get to racks. It does seem our Youth Training is mportant. . . . I believe our young people need Christian influence they can get."

ee! I agree with the Atlantic City Chamber of erce and with those other gentlemen and or- tions who supported the telegram to United Senators and Representatives. I agree with A. Huff, Jr. Without prejudice to horses, I that a sad mistake has been made, and that ld be corrected without delay.—Daniel A. , *The Philadelphia Record.*

Labor-Management Relations

Roman Catholics have taken a good lead ir announcement that at Holy Cross Col- Vorcester, Mass., they will present free courses velop leaders in promoting better labor- ement relations. This is the sort of thing that ly Methodists did in England and Wales; this ort of thing that current Methodists should do! aloofness from economic and social problems rent shame, and cannot be called "the old time n" by any person who knows his church his- nvolved as we will be in the postwar era in complex social and industrial relations, it is of ance that the church get busy in developing number of persons who can become Christian in these social fields. The "old time religion" d the very first of the labor leaders and the rst of the cooperatives. If we are to realize the or world security we must see to it that people t hungry; we must see to it that the society in the church ministers is a just society where all men can develop freedom. The kingdom of God must be taken out of the "Sunday school lingo."

Bishop G. Bromley Oxnam has been insisting that the Methodists, for example, should hand-pick fifty young people every year, and train them carefully to carry the gospel into industrial relations. Perhaps now that our Roman Catholic friends have shown us that it can be done, we will get up enough courage to follow a similar plan!

Weirton's Air Conditioning Socialite's War Time Dinner

Last week *The Philadelphia Record* carried an amazing editorial on the subject of the indictments handed down by a Federal Grand Jury against the Weirton Steel Company of Weirton, W. Va. In essence, the jury charged that this company had secured a priority for an air conditioning system for the company dispensary which is maintained for injured workmen—but that instead of installing the system there, the company had installed it in its deluxe country club bar, maintained exclusively for their executive personnel!

Stories like this should be aired well! We heard one just as bad last week—a certain socialite near Boston had called a grocery store and had said that her three sons were returning from overseas war duty and that she had no food for them; clerks went out of their way to secure a turkey and other necessaries for this "deserving little mother." After the delivery had been made, the clerks discovered that the woman had no children at all and that she had used the patriotic appeal in order to get more than her share.

It is not childish to complain bitterly against this attitude. It is not enough to say that "rationing has made us a nation of liars." The American people, by and large, have cooperated very well with rationing and priorities, but there are too many glaring examples of persons who have wilfully defied the welfare of their fellow-citizens. The socialite and the Weirton Company stand together under the indictment of justice-loving people. There can be no compromise at this point!

War Prisoners

The Methodists, through their Commission on Overseas Relief, have contributed nearly $60,000 to the Y.M.C.A. for work among the war prisoners throughout the world. We are proud to have as one of our feature stories this week, an account of the splendid work Y.M.C.A. is doing in this field. All of the money that the Methodists have given has come from the special communion offerings and has been raised quietly, apart from the regular World Service gifts and the Crusade for Christ. Special contributions for this work should be sent to M.C.O.R., 150 Fifth Avenue, New York City. Bishop Herbert Welch is chairman of the committee.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for July 22.

ABRAHAM'S PRACTICE OF BROTHERHOOD.—Genesis 13-15.

In thinking over this lesson three points suggest themselves.

I. All through the Bible brotherhood is made a rock-bottom essential of the good life. The unbrotherly man is not a good man. Cain *is* his brother's keeper and it is his failure to feel toward Abel as a brother should which makes him a murderer. The prophets one and all denounce those whose only interest in their fellows is to make profit of them, who put material wealth first and the welfare of men a bad second. One of the most scathing of the attacks of Amos on the wealthy and powerful men of his day comes to a climax with the words, *"But they are not grieved for the affliction of Joseph."* These rich men were revelling in the enjoyment of every luxury quite unmoved by the suffering of the masses of the people whom Amos personified as Joseph, the patriarch from whom the greatest of the tribes of Israel traced its descent. The spectacle of carefree feasting while men stood shivering in bread-lines was an exhibition of a complete lack of brotherly feeling which to the prophet of God was the sin of sins.

Thus all along the Old Testament calls upon men to live as brothers as the first duty which God requires of them. Social justice was not real justice at all unless it was the outgrowth of a warm sympathy which bound all men together. When the teaching of the prophets was summed up in the laws of Deuteronomy, a great place was given to an insistence upon kindly treatment of the poor as due to them as brothers. *"Thou shalt surely open thy hand unto thy brother, to thy needy, and to the poor in the land"* is a characteristic statement of Old Testament teaching as to the proper relation of man to man. Cold justice is not enough, it is not even real justice, for every man has a just claim to the warmth of brotherly treatment.

Of course this emphasis is stronger than ever in the New Testament. Jesus calls upon men not only to act with kindness to their fellows, but also to cherish the inner spirit of love for them because all men are children of the fatherly God, however wayward they might be. The greatest of Christ's apostles teaches that the spirit of all-embracing good will is the very heart of the Christian life, for I Corinthians 13 is a hymn of the love which never fails to see the good in every man.

The Bible would never have held Abraham up as a great example had he not practiced brotherhood.

This, then, is the Bible's teaching about brotherhood. Two questions call for consideration. 1. Is the brotherly spirit really as important for human happiness and peace as this Bible teaching indicates? What happens in town or city or nation or the world when there is a lack of brotherly feeling? 2. How well have we human beings learned the Bible's lesson of the basic place in goodness of the spirit of brotherhood?

II. *The broadening scope of brotherhood.*

Abraham thought of Lot as a brother and he had a deep and warm regard for his own race. But he was not without the realization that the great race which he was founding would have a relation to the other peoples of the earth (Gen. 12:2, 3). The story of his intercession for Sodom (Gen. 18) shows that he was not confined in his sympathies to those of his own household. Neverthel at first the strong attachment of the Hebrew to his o race tended to narrow his idea of brotherhood. But the ideas of the Bible develop, all men are included in circle of brotherhood, the house of God at Jerusalem seen as the house of prayer for all people. What wa golden dream in the Old Testament becomes a glori reality in the New. The Blessing of Abraham becom the blessing of all mankind in the Christ in Wh *"there cannot be Greek and Jew, circumcision and circumcision, barbarian, Scythian, bondman, freem but Christ is all and in all."* Christian brotherhood world wide. When we examine ourselves whether we in the faith, one of the main points of inquiry must be breadth of our brotherly feeling. How do we feel tow Negroes, for example? Or Jews? Or, just at this ment, toward Japanese?

III. *The necessary foundation of brotherly conduct.*

Abraham showed his brotherly feeling for Lot by conduct toward him. He gave up his own right of sen ity and allowed the younger man to have his own When the selfishness of Lot's choice led to his entan ment with the people of Sodom and made him a cap along with them, Abraham took up arms for the re of this unpromising "brother." How was he able to do

He could do it because he was not himself a greed selfish man. He had his share of earthly treasures, he never made them the great aims of his life, and he was never led into the quarrels and divisions w are bound to arise between people whose great con is the getting of material wealth. His concern with long distance welfare of his race made him think of not as a competitor for the best pasture lands but fellow-worker with him in the building of a nation.

We are hoping today for a peaceful world. But if hope is to be realized, it will be because the spir brotherhood rules among the nations of the earth. less it does, the charter just signed at San Francisco is worth the paper it is written on. America's responsib is great. Can she manifest true brotherhood in her tion to the other peoples of the world? Let us be of this—that she can do so only if Americans think Justice and the peace which only justice can bring worth more to her than the highest possible "standar living." Upon American Christians rests a great ob tion to see to it that the material wealth and powe their nation is matched with the spiritual strength w comes from a hunger and thirst after righteousness. T hunger is the necessary condition of brotherhood. A ham in his way put first the kingdom of God and righteousness and found a brother in Lot. Can we our richer vision put first things first and find in all our brothers in the family of God?

LESSON FOR JULY 29, "God's Promise of a Nation."

Suggestion for study and discussion: Abraham was the found of a great religion and of a great race. In just what did greatness of each consist?

HOW LONG HAS IT BEEN SINCE YOU WENT TO CHURCH SCHOOL?

Youth News

Mildred Keyzer

st's Crusade—Youth's Crusade"

a Conference:

er A. Leslie of Boston University School of presented the key-note address at the opening the 24th Annual Philadelphia Conference Youth Fellowship, held at St. James Church hia April 13, 14, and 15. Eighty-one churches of 400 delegates for the three-day conference. lay schedule included quest groups, business creation, general discussion under the leader- Leslie, and entertainment. The Sunday morn- was preached by Dr. Leslie. "Christ's Cru- h's Crusade," the theme of the Conference, the group to plan for a fruitful year. Miss k was elected president to succeed Miss Mir- an. The Rev. Wm. A. MacLachlan was in- onference Director of Youth after election by nce Board of Education.

g the election and organizations in the con- tricts, and sub-districts, a training conference nabah June 1, 2, and 3, was held jointly with re Conference. Here the officers and youth nned their work for the ensuing year. The his year will be "Choose Ye This Day."

ers and one adult leader will attend the North- al Conference of the United Christian Youth at Lake Winnipesaukee, New Hampshire. s items were received from the Rev. MacLach- e Methodist Church, Philadelphia.)

New Officers Elected

Conference:

ter" of this conference reports the election of g officers: president, Charlotte Ellen Lee, Bal- l.; vice-president, Virginia Horsman, Wash- C.; secretary, Doris Lockard, Baltimore, Md.; eorgeanna Pearce, Cumberland, Md.

on chairmen elected at the same time were: d evangelism, Dorothy Simmons, Washing- missions and world friendship, Jean Baumes, Md.; community service, Doris Healey, Balti- recreation and leisure, Frank McGee, Balti-

nd payments for the year June 1944 through excluding May, amounted to $1924.90 in this Sounds like a good piece of work, doesn't it?

ond Annual Coaching Conference

nd Conference:

Rev. Leslie H. Johnson of Bradford, Mass., following information regarding part of the made for our summer institutes.

nd Annual Coaching Conference for deans, achers, and other faculty members of the itutes of the New England Conference met Camp Grounds June 4, 5, and 6. The meet- nder the direction of the Rev. N. Bond Flem- pencer Methodist Church, and also chairman tute Commission. Dr. M. Earl Cunningham eral Board in Nashville served as resource purpose of the conference was to improve

(Continued on page 445)

John Wesley's Unsolved Problem

(Continued from page 437)

ing temper of the church, the Methodists prided themselves on their freedom. They had made a clean break with tradition, they were closer to the primitive church. They shared the evangelistic sectarian viewpoint in a distrust of the priest, and the altar, and the hierarchy. The priesthood of all believers was interpreted to mean that priests were unnecessary. Fundamentalism was the life-blood, and "revivals" a high-point of the year.

We are living now in a swing to the other direction. Robed choirs, robed ministers, altars with crosses, increased use of liturgy, are all indications of an increased appreciation of what was once vehemently rejected.

It is all well and good to use these things, but why do we use them? If we use them because it is more "modern," or dignified, we should be soberly reprimanded for assessing forms without any appreciation of the content which gives those forms meaning. If we are adopting this trend because we have felt a new appreciation of Christian history, and seek to establish a continuity with some of the great historic forms of Christianity, then we have a first-rate intellectual job before us.

The Methodist Church in the United States broke clearly and completely with tradition when it set up its own method of ordination completely different from anything else that had ever occurred. The Methodist must validate this action apologetically with reference to Christian history and if possible the New Testament, or accept the declaration of orthodoxy that, properly speaking, they are a church in schism or else not a church at all.

By John Wesley's own definition, The Methodist Church is not a church.

He denounced the actions of the American Methodist in strong terms. He wrote to Superintendent Asbury: "How can you, how dare you, suffer yourself to be called a bishop? For my sake, for God's sake, for Christ's sake, put a full end to this. Let the Presbyterians do what they please, but let the Methodists know their calling better."

This is the problem. Is The Methodist Church a church? In what sense? Should it be? As the Christian tradition becomes more meaningful to us, it is important we formulate a respectable answer.

Taunton 'Agin' Dogs, But Not Racing Trade

(Continued from page 436)

them, a garage proprietor, was frank, if somewhat cynical, on this aspect.

"Look, bud," he said. "You ought to know that Americans want to gamble, and are going to gamble no matter what you do about it. Take away the dog tracks and we'll get down on the floor and shoot craps."

And a clergyman told this story. At one of the hearings in Dighton on the track's annual application for dates, a group of ministers appeared in opposition. Counsel for the track, in cross-examining one of the clergy, who had denounced gambling, asked whether he did not hold fairs at his church. The minister admitted that he did.

"Isn't it a fact that at a fair in your church last Christmas you raffled off a stove?" asked the lawyer.

"We did," said the witness.

"Then you may step down," the lawyer concluded. The application was granted.

PERSONS

Chaplain (Lieut. Col.) David H. Hickey sailed recently on the transport Mariposa for Europe. Chaplain Hickey was placed on special duty as transport chaplain for this trip. The Mariposa carried delegates from the San Francisco Conference. Upon completion of this assignment, Chaplain Hickey will return to Boston Harbor as senior chaplain of the Harbor Defenses of Boston.

The Rev. Dr. Morris W. Ehnes, treasurer of the Board of Foreign Missions of the Methodist Episcopal Church from 1924 to 1940 and of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church from 1940 until his retirement in 1943, died Tuesday, July 3rd, at midnight in the Englewood, N. J., Hospital. Dr. and Mrs. Ehnes made their home at 196 Park Avenue, Leonia, N. J. Funeral services were held Friday afternoon, July 6, at two o'clock in the Methodist Church at Leonia.

Mrs. William F. Anderson, wife of the late Bishop Anderson, is visiting at the home of her daughter, Mrs. Thomas Fox, of Newton, Mass.

The Rev. James Cannon, a teacher at Wiley College, Marshall, Tex., is a summer student at Boston University School of Theology.

Dr. Paul J. Snyder was appointed superintendent of the Minneapolis District at the recent session of the Northern Minnesota Conference. Dr. Snyder graduated from Boston University School of Theology in 1924, and has been serving as superintendent of the Fergus Falls District for the past three years.

The Rev. William Snow, retired member of the New England Conference, now living at Sterling Junction, Mass., is bereaved in the death of his brother, Arthur Snow of Watertown, Mass. Funeral services were held at St. John's Methodist Church, Watertown, on June 26, with the Rev. Edson Gould Waterhouse officiating.

George W. Skilton '17 (of Hartford), John G. Paine '09 (of New York) and the Rev. William K. Anderson, D.D. '10 (of Nashville, Tenn.) have been elected alumni trustees of Wesleyan University by Wesleyan alumni, it was announced by Alumni Secretary Herbert L. Connelly '09, chairman of the board of canvassers of the ballots cast in this year's election. Messrs. Skilton and Paine were elected to full five-year terms beginning October 1, next, while Dr. Anderson will fill out the remainder of the term of the late Samuel W. Murphy '13, which expires October 1, 1949. Dr. Anderson, educational director of the Commission on Ministerial Training of The Methodist Church, received the honorary degree of Doctor of Divinity from Wesleyan in 1930.

The Rev. Caxton Doggett, a member of the Florida Annual Conference, has been elected secretary of the Department of Student Work of the Board of Missions and Church Extension, succeeding the Rev. De Witt C. Baldwin. Mr. Doggett has been pastor of The Methodist Church in Orlando, Fla., and previous to that was pastor at Coronado Beach, Fla. He was ordained a Methodist minister in 1939. A native of Kossuth, Miss., he was educated at Millsaps College and at Yale Divinity School, receiving the B.A. and B.D. degrees. At Millsaps, he was editor of the college newspaper; at Yale, the winner of the Teu history prize. Mrs. Doggett is a graduate of the Florida State College for Women and a member of Phi Beta Kappa. At a recent North Carolina Rhododendron Festival, she was appointed "Miss Florida" by Governor Cone.

Gaylord W. Douglass, formerly headmaster of Wilbraham Academy, and now director of alumni affairs at Mount Hermon School for Boys, has just reported the annual returns for the D. L. Moody Living Endowment, for which he is responsible. For the financial year ending June 30, 1945, the total receipts were $27,017. This was an advance of more than $6,500 over the previous year and also was a substantial margin over the quota which had been set at $25,000. This was good evidence of the loyalty of Hermon men throughout the world to their early alma mater, the school which was founded by the great evangelist, Dwight L. Moody.

The Rev. and Mrs. J. Kirkwood Craig, of Franklin, N. H., are spending a part of their vacation at Ocean Park, Me. Dr. Craig is teaching a course on "Biblical Geography" in the Royal Ambassadors' Camp (Baptist) for boys twelve to sixteen years of age. Later in July they will attend the Christian Ashram at Geneva Point Camp, Lake Winnepesaukee. Dr. E. Stanley Jones is the leader.

Newly elected vice-president of the Joint Board of Trustees and Visitors of DePauw University, Greencastle, Ind., is Howard C. Sheperd, senior vice-president of the National City Bank, New York, according to an announcement by President Clyde E. Wildman. Mr. Sheperd, who has been a trustee of DePauw since 1936, takes the office left vacant by the late Charles Howard Barnaby, prominent Indiana lumberman, who died in February. Mr. Sheperd, whose home town is Vincennes, Ind., was graduated from DePauw in the class of 1916. Mrs. Sheperd, the former Lois VonBehren of Marion, Ind., was graduated in the class of 1917.

Mrs. Estelle May Clark Stuntz, widow of Bishop Homer Clyde Stuntz, died on July 3, at St. Petersburg, Fla. She was 86 years of age. Mrs. Stuntz is survived by two sons: Dr. Clyde B. Stuntz, a Methodist missionary in India, and Dr. Hugh C. Stuntz, president of Scarritt College, Nashville, Tenn

Victor Andrade, ambassador from Bolivia to the United States of America, and a Bolivian delegate to the United Nations Conference in San Francisco, is a graduate of the American Institute at La Paz—a leading Methodist secondary school in that republic. Mr. Andrade entered the Institute from a small Indian rural town in the interior of Bolivia, finished the course with honors, and for a time taught in his alma mater. During more recent years, Mr. Andrade has held a number of important positions in the field of education and labor in Bolivia, and has been instrumental in securing advanced labor legislation for his country. He has represented his country at various international conferences—that at San Francisco being the most important in his career. There he was chairman of the Committee on the Assembly's Functions, and an outstanding spokesman for the rights of the small nations. "Mr. Andrade got something in the Institute that made him a powerful influence fo his own country and in the wo Charles A. Irle, formerly of the Institute Staff.

EVENTS

The Methodists of Plymouth, N rejoicing over the purchase of a new site. After their church was lost b old site was sold and now, after of being without property, a lot secured. The Rev. Joseph Stopford tor, reports that as soon as possib church building will be started.

Hot Springs, Ark. (RNS)—T Rock Conference of The Methodi has purchased the Ozark Sanitarium $1,000,000. Consisting of a four-st structure, which will be enlar equipped with new hospital faciliti stitution will be renamed the Meth pital of Arkansas, and will be o largest hospitals conducted by th nation.

A Methodist Laymen's Retreat w at Ocean Grove, N. J., on July 27, On Friday evening, July 27th, there fellowship forum in Young People Bishop Fred Pierce Corson will gi dress on Saturday afternoon, and LeTourneau will speak at the morn noon, and evening worship servic day. This retreat is for the laym Philadelphia, Newark, Peninsula, Jersey Conferences.

Chicago (RNS)—Admission of into the United Nations organizat at San Francisco will have favor cussions among the democratic e the South American country "loo new day in their own governme said here by Methodist Bishop Wesley of Argentina. "Through nition, the door is opened for all triotic elements in Argentina to in progressive programs," he told ary Leadership Conference of the tral Jurisdiction of The Method "Isolating Argentina would have purpose," he declared, adding th have wrecked hemispherical solida Wesley said that religion should from politics in South America a ligious forces there, both Protestan olic, should try to live in accord a do in the United States.

Princeton, N. J. (RNS)—An program of Christian action in Jewish aims in Palestine was anno at a seminar conducted by the Christian Palestine Committee a by prominent religious leaders. T will be put into force during year. Speaking at the seminar i Henry A. Atkinson, national c the Church Peace Union; Dr. Re buhr, of Union Theological Sem York; the Rev. Wendell Phillip Christ Church, Rye, New York fessor Francis E. McMahon, of C versity. The American Christi Committee is a joint body, con American Palestine Committee, bership of Christian laymen, an tian Council on Palestine, whose

of clergymen and religious edu-

preachers for Morgan Memorial
r the last two weeks of July on
on WORL (950) each morning
cheduled as follows:
e Rev. Orlando Tibbetts, Tren-
Baptist Church, East Boston.
e Rev. W. Henry Shillington,
hodist Church, Newton Upper

e Rev. Everett L. Farnsworth,
Church, Newton.
e Rev. Ernest L. Mills, Oak
ethodist Church, Brighton.
e Rev. H. Campbell Eatough,
st Church, Cambridge.
e Rev. Frederick L. Harrison,
st Church, West Somerville.
e Rev. Arthur Hopkinson, First
Church, Lynn.
lho Friegard, Morgan Memorial
Camps, South Athol.
Samuel A. Jackson, Presbyterian
oxbury.
e Rev. Victor V. Sawyer, Meth-
ch, Wollaston.
rbert R. Whitelock, Supt. Union
ssion, Boston.
e Rev. J. Edwin Lacount, Sum-
of the Church of All Nations.

ry Camp Meeting Corporation
hat plans for the summer have
ted for the various activities at
e, Mass. Vesper services are be-
ch Sunday at 4.00 p.m. in the
the pines. The Rev. Kinley
ner, pastor at South Hamilton,
plain for the season. The Rev.
pkinson of First Methodist
n, will be the preacher during
e Rev. Everett E. Jackman of
ll preach the first three Sundays

f Asbury Grove will be used by
istrict Institute Council of the
ucation for the operation of the
rvice Institute, with the Rev.
hurston, pastor of Maple Street
hurch, Lynn, as dean. An inter-
p will be held from August 15th
for youth of Junior High School
he direction of the Rev. F. Oli-
pastor of St. Paul's Methodist
Quincy. The senior institute will
turday, August 25th, and will
ough the camp meeting week
nd. The Rev. Harris E. Hev-
hester is the assistant dean.

ial Camp Meeting at Asbury
be conducted under the leader-
Lynn District Superintendent,
n C. Wingett, of Melrose, com-
nday, August 26th. Preachers
on this program include the fol-
Rev. William Gunter, superin-
oston District; the Rev. Charles
astor at Robinson Memorial
len; the Rev. Chester W. Quim-
ille, Pa.; the Rev. Lemuel K.
Church, Salem; Bishop Edwin
s of Washington, D. C.; and
O. Hartman of Boston.

its in Boston University's Insti-
ication for Democracy, which
veek with the beginning of the
ummer Session from nine differ-
isetts communities, are the dis-
cipients of scholarships awarded by the Massachusetts Committee, Catholics, Protestants, and Jews, in recognition of the Teachers' accomplishments and interest in this field. The awards were presented by Mr. Ben G. Shapiro, committee secretary, with one $500 check covering the 10 scholarships being presented to Professor Mahoney in the presence of recipients and also of the professor's wife, Mrs. Mahoney, executive secretary of the Governor's Committee for Racial and Religious Understanding. The scholarships, which were restricted to teachers and school officers in the Massachusetts public schools, were made by a joint committee representing the Governor's Committee and the Massachusetts Committee, Catholics, Protestants and Jews. Judges of the recipients were Education Commissioner Julius Warren, chairman of the Governor's Committee, and Walter F. Downey for the Massachusetts Committee.

MEET THE METHODISTS

Story of a Woman Preacher

By Irene H. Burnham

Walking to church two miles every Sunday, winter and summer, from a hill farm, over Vermont roads, sometimes deep with unplowed snow, sometimes soft and treacherous with spring mud, would be a considerable feat for a strong man. But, to Mrs. Elizabeth S. Sanborn of Thetford Center, Vt., it is just a part of the consecration which she brings to her work as local preacher in a Methodist church in her town.

Mrs. Sanborn has missed but one Sunday in a year. She says, "Why, of course I go to church. I was brought up in a Christian home, where church attendance was just as much a part of Sunday as eating our meals, or even as breathing."

Not to make it sound like too much of an achievement, this walking trip of hers, she explains that occasionally, "when she reaches the covered bridge," she gets a ride. But, of course, she can't count on that.

Mrs. Sanborn was born in Tingwich, Province of Quebec, Canada, and came to the United States as a young girl. When she married Orville Sanborn, of Thetford Center, she immediately identified herself with the Methodist Church there, and has been active in all its operations. She has been a delegate to conference for ten years, and calls her experiences there her "Mountain Top."

Being a natural teacher she was sometimes called upon to supply as preacher when the regular pastor had to be absent, and to "tell them just what you have been telling us in Bible Class."

In 1943 she took an examination at conference and was given a local preacher's license. Since that time she has devoted a great deal of time to a correspondence course which she has taken from the Southern Methodist University, Dallas, Tex. She has passed the examinations in this course with the following grades: three 95—two 90—three 85. She looks forward to becoming a deacon next April. The bishop hopes to give her a regular parish soon.

In addition to her religious activities Mrs. Sanborn is a cheerful companion to an invalid husband, supervises a farm, and has cared for her own mother and Mr. Sanborn's mother, both of whom lived to be well over eighty.

She is one of the people who is perpetually young, eager for service, and radiantly Christian.

Crusade News

Nashville, Tenn. (RNS)—The Methodist Youth Fellowship, composed of 2,000,000 young people, will seek to enroll 1,000,000 new members by the end of 1948 as one of its goals in The Methodist Church's "Crusade for Christ," it was announced here by the Youth Department of the Division of the Local Church, Methodist Board of Education. As a part of the Crusade's program for increasing Sunday school enrolment and attendance, each local Fellowship is asked to set a minimum goal of one new member for each two now enrolled. Tying in with the overall program of the Crusade, a "National Mission to Methodist Youth" will be launched in the spring. Objectives of the Methodist Youth Fellowship include the enlistment of volunteers for service in the local church, for a year of subsistence service in neglected areas or in church school extension work, and for service on Methodist Youth Caravans or in summer work camps.

For the year just ended the church schools of the Baltimore Conference, for the first time in recent years, has a substantial increase in both enrolment and attendance. The enrollment went up by 1,587 to a total of 100,456; average attendance increased 22,256 to 50,769. This is the first of such reports received. Surely it is prophetic of many to follow.

The New England Southern Conference also has just changed its enrolment figures from red to black. For 1943-44 this conference suffered an enrolment loss of 209. During the year just ended the tide was turned and a small net gain of 77 was recorded. Attendance figures are not yet available. To keep the tide coming in, the conference voted to employ a full-time executive secretary for its Board of Education, and the Rev. R. C. Belcher was appointed to the post.

New York (RNS)—Eighteen additional Goodwill Industries will be created by The Methodist Church through funds provided by its Crusade for Christ campaign, it was announced here by Oliver A. Friedman, superintendent of the Department of Goodwill Industries. Started 25 years ago, these enterprises provide rehabilitation, training and employment for physically, mentally and socially handicapped persons. Last year Goodwill Industries located in 90 cities in the U. S. served more than 23,000 handicapped persons, paying them nearly $4,000,000 in wages.

Boston Area went over the top in the Crusade for Christ on Sunday, July 1, when total pledges reached the figure $555,480 on a quota of $555,441. Lynn District achieved its goal on Saturday, June 30, reporting $85,535 pledged on a quota of $85,519 The New England Conference total is now $265,581 on a quota of $252,424, and the New Hampshire Conference is credited with $67,902 on a quota of $66,352.

The Crusade quota of $1824 for the Cliftondale Church in Saugus, Mass., has been guaranteed by the official board of the church.

First Church, East Weymouth, Mass., reports $1562 subscribed on a quota of $1550, and Hillsgrove Church, Warwick, R. I., has pledged $675 on a quota of $600. Tabernacle Church, Providence, R. I., has achieved its goal of $750.

Front row: (*left to right*)—Miss Mae Julia Morris, Mrs. Elwood R. Bartlett, Mrs. Everett Leroy Woodcock, Mrs. Jewel Ernest Thacker, Mrs. Carl William Huie, Miss Evelyn Mae Weaver, Miss Pauline Whitacre, Miss Carol Moe, Miss Mona Edith Kewish, Miss Nola Irene Smee, Miss Eunice Sluyter, Miss Marietta Mauger, Miss Doris Rhodes.

Back row: (*left to right*)—The Rev. Elwood Bartlett, the Rev. Everett Woodcock, Jewel Ernest Thacker, Carl William Huie, Miss Elizabeth Overby, Miss Harriet Elizabeth Carlton, the Rev. Howard Thomas Brinton, Mrs. Howard Thomas Brinton, the Rev. Emery Morrison Roberts, Mrs. Emery Morrison Roberts, William Hector Owens, Miss Carol Lovina Gibby, Miss Betty Irene Moore, Miss Alverna Koch.

26 Commissioned Missionaries, Deaconesses

Fifteen young people were commissioned as foreign missionaries of the Board of Missions and Church Extension of The Methodist Church, ten young women as deaconesses, and one young man as a home missionary, at a special commissioning service in Hanson Place Central Methodist Church, Brooklyn, on Wednesday evening, June 20. The service was a main feature of the quarterly session of the Board, held at 150 Fifth Avenue, Manhattan, throughout the week.

Bishop G. Bromley Oxnam, of the New York Area of The Methodist Church, and president of the Division of Foreign Missions, delivered the address of commissioning. Bishop Arthur J. Moore, of Atlanta, Ga., president of the Board, presided. Other speakers included Mrs. J. W. Bragg, president of the Woman's Division of Christian Service; Bishop A. Frank Smith, president of the Division of Home Missions; Dr. John W. Hawley, president of the Division of Education and Cultivation, and Bishop Lewis O. Hartman of Boston.

All of the new missionaries are college and seminary graduates. The deaconesses are graduates of the National Deaconess Training School, or have college and graduate degrees.

Those commissioned as foreign missionaries were:

Mrs. Doris M. Bartlett, of Maspeth, L. I., recently married to the Rev. Elwood R. Bartlett, of Elizabethville, Belgian Congo, where she will join him in educational and evangelistic service.

The Rev. and Mrs. Howard T. Brinton, of Williamsport, Pa., who are assigned to evangelistic work in the Belgian Congo. Mr. Brinton was born in the Congo of missionary parents.

Mr. and Mrs. Carl W. Huie, of Oneonta, Ala., who go to Southern Rhodesia, Africa, for agricultural and educational service.

The Rev. and Mrs. Emery M. Roberts, of Tarentum, Pa., going to the Belgian Congo for evangelistic and educational service.

Mr. and Mrs. Jewel E. Thacker, of White Hall, Ill., to Southern Rhodesia for educational and evangelistic work.

The Rev. and Mrs. Everett L. Woodcock, of Cochranton, Pa., for evangelistic service in the Belgian Congo.

Miss Alverna Koch, of Lancaster, Ohio, going to Peru in educational service.

Miss Carol Moe, of Fremont, Neb., to the Philippine Islands for religious education.

Miss Elizabeth Overby, of Richmond, Va., to India as a public health nurse.

Miss Eunice Sluyter, of Grand Rapids, Mich., for educational service in India.

William H. Owens, of Danville, Ky., graduate of Center College and Duke University, was commissioned a home missionary for service in the mountains of Kentucky.

Those commissioned as deaconesses of The Methodist Church, for service in the United States and its possessions, were the Misses Harriet E. Carlton of Jennings, Kan.; Carol L. Gibby of Los Angeles, Cal.; Mona E. Kewish of Kansas City, Mo.; Marietta Mauger of Kingston, Ohio; Betty I. Moore of Kansas City, Mo.; Mae J. Morris of Galesburg, Ill.; Doris Rhodes of Fayetteville, N. C.; Nola I. Smee of Clay Center, Kan.; Evelyn M. Weaver of Lorain, Ohio, and Pauline Whitacre of Carbondale, Ill.

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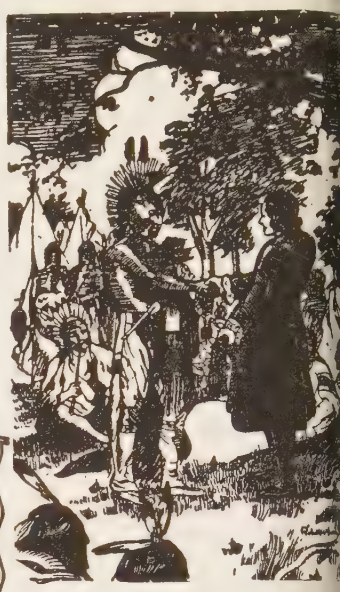

"Treaty of Lancaster"—In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

FIVE HUNDRED POUNDS was a sizable sum in 1762. Now, in the Fund's 227th year of service to ministers, their wives and theological students, it is less than the average amount of protection carried by the Fund's policyholders.

★

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Youth News

ntinued from page 441)

niques and to inspire those who people in the various summer

were lead by Dean John Hoon rk Institute, Miss Edith M. Jor- cutive secretary of the Board of the New England Conference, aniel A. Thurston of Christian ite at Asbury Grove. The Rev. ornton presented a program of ers." Dean Glenn D. Glazier of stian Institute led table singing d-night song services. Dr. Cun- singing games the first night of e. An unusual and interesting party was given one evening rection of the Rev. and Mrs. recreational leaders at C.S.I. at e. The Rev. John Hoon gave and challenging talks on the of personal evangelism which in our churches as the third e Crusade for Christ. Dr. Cun- the closing devotional period.

problems discussed with Dr. in the forums were various niques and principles necessary o take place, what work is re- stituters, accreditation for first s, counseling the individual , and ways in which the experi- tutes may carry over into the he local church.

iod each day was given over to en it did not rain. However, of the athletically-minded found ipment for games irrespective of ather. Women of the Spencer urch W.S.C.S. served meals for e. Much credit was given to Fleming, chairman of the Insti- ion, whose far-sighted concern started these coaching confer- England. It was unanimously hey be continued another year ir great value to all who teach

nstitutes for the New England ere represented.

tian Institute:

te will be held July 22 to July g people who have completed de in school and are endorsed r, are eligible. The Rev. Glenn Whitinsville is dean, and Miss is dean of girls. Dr. Ralph W. ton University School of Theol- e chapel speaker.

Christian Service Institute:

o 19 are the days set aside for There will be programs for igh, older young people, and oups. The Rev. Clarence F. ol is principal, and the Rev. Springfield is dean of young lults. Dr. William L. Stidger versity School of Theology will ight preacher.

ice Institute, Asbury Grove:

o two camps this year, C.S.I.'s Camp will be held August 15 ev. Oliver Drake of Quincy is young people 12 to 14 years of to attend.

Camp will meet August 25 to The Rev. Daniel Thurston of ean, with Mrs. Eva B. Pitman (Deannie Pit) of Melrose as dean of girls. Applicants must have completed the 9th grade in school and have passed their 15th birthdays. The Rev. Chester W. Quimby of Mifflinburg, Pa., is to be the evening speaker.

PEOPLE

Miss Miriam Hallman, retiring president of the Philadelphia Conference, has accepted a position as Director of Youth at Bethesda Church in Salisbury, Md.

Miss Ruth Wohr, president of the Lynn District Methodist Youth Fellowship, and Robert Meikle, member of the New England Conference Youth Council, attended the Methodist Youth Caravan Training Center at Lake Junaluska, North Carolina, in preparation for voluntary service during the next seven weeks in local Methodist churches in the Southeastern Jurisdiction of The Methodist Church. Ruth Wohr is serving in the Florida Conference and Robert Meikle in the Louisville Conference, which comprises churches in the western part of Kentucky.

Selected because of experience and leadership in Christian Youth work, these are two of 66 college young people who were trained at Lake Junaluska training center for work with 22 adult counselors in the 22 caravan teams. Teams will serve in 19 conferences of the Southeastern Jurisdiction of The Methodist Church.

Now in its seventh year, the caravan movement has reached more than 130,000 people in some 2,000 churches across the nation.

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Chaplain Dwight M. Burkam

WASHINGTON, D. C.—Chaplain Dwight M. Burkam has described a memorial service accompanied with strange music. The chaplain, who is attached to the 124th Cavalry in the Pacific area, tells of men who fought and died in Burma. In a communication to the General Commission on Army and Navy Chaplains, Washington, D. C., he said:

"In the struggle to open the Burma Road between Lashio, Burma and China, Americans fought to the death of dozens and the wounding of hundreds. One Jap-held hill overlooking the famous road to China cost the life of a troop commander and dozens of troopers.

"Memorial services for these men were held near the end of battle by the Catholic chaplain and me, the Protestant chaplain. Only a few men could be spared from battle to dig the graves in a bamboo grove on Mong Noi Hill, which is about thirty miles from China. All were alert for snipers. Chaplains also acted as gravediggers.

"Music accompanied these services. It was the droning thunder of air and artillery bombardment, mortar and small arms fire, howling dive-bombers, heavy transports and light hospital liaison planes. Only God heard the prayers offered for these comrades before the guard of honor fired the final volleys eastward over the Burma Road itself."

Chaplain Burkam was born in Ontario, Canada, but spent his youth in Ohio, living in Akron, Findlay and Dayton. He is a graduate of Ohio Wesleyan University and of Boston University. The chaplain, who is an ordained Methodist minister, held his first pastorate at Ansonia, Ohio, 1938-1939, and was pastor of Methodist churches in Columbus, Ohio, 1939-1941. When commissioned a chaplain in 1941, he was pastor of Holgate Methodist Church, Holgate, Ohio.

Getting A Kick out of Life

William L. Stidger

A PREACHER WHO SLEPT IN CHURCH

I was recently giving a Lenten sermon at The Church of the Savior in Cleveland. The pastor of that important and beautiful Gothic church is Dr. Verner Mumbulo. The Sunday before my event in that church they had taken their Crusade for Christ offering; had gone beyond their asking of $7,000 and had pledged and given around $9,000, which in itself was a glorious achievement; much like the achievement of Methodism all over this nation.

But on that Sunday more than $5,000 had been given in cash. The minister put that $5,000 in the church safe and went home with an uneasy feeling, for the church safe had been broken into several times in recent years.

Dr. Mumbulo went to bed, still with an uneasy feeling; tried to go to sleep, couldn't make it counting sheep or any other way, and finally got up, dressed, went back to the church, took along a few blankets, made himself a bed on a church pew and slept all that night in front of the safe, guarding the money.

I said to Verner Mumbulo: "What would you have done if somebody had broken in to rob your safe of the Crusade for Christ money?"

"I never thought of that," he replied. "Maybe I would have prayed with him and

persuaded him to join the church on Easter. But, at least I slept when I got there for I felt that I was doing my duty."

I got a real kick out of that story and that episode and so did the congregation when he told them about it the night I was there to speak. And, I think I know why they got a kick out of that story. It was just a little symbol of the faithfulness of the everyday Methodist minister; his devotion to duty, his sense of personal responsibility for the church which he serves; a symbol of the innumerable, little everyday things he does for the church and his people; of which most of them know or hear nothing. The thought of that highly paid minister sleeping all night before that safe, guarding the Crusade for Christ money, gave that congregation a good feeling; that the Shepherd was watching over the sheep; that he was on his job; that he was faithful to his trust. And that could be said for ten thousand Methodist ministers in the everyday tasks of their churches.

The Homemaker's Corner

Mrs. Harry A. Burnham

While the Gates are Down

It has been seven months since we had been in an automobile. It seemed almost like an entirely new adventure, although there was a time when motoring was, for us, a daily experience.

We settled back to enjoy to the full the use of gasoline which we had been cherishing carefully in order to drive to our little place in the country.

We are not speeders, but, after seven months of walking, a thirty-mile-an-hour pace seemed swift. It was impossible to identify wild flowers along the way unless they happened to be well-known and plentiful varieties. Little streams tinkling over pebbles and into culverts to reappear the other side of the road were inviting, but fleeting.

By the time we could catch our breath to say, "Oh, see that lovely little country road running up the hill," we were a mile beyond it and probably the opportunity to see it will not come again; this summer it is going to be "improved."

And then we came to a railroad crossing. The gates were down. A long freight train was lumbering up an incline. With a deep breath of relief we looked around. A wide expanse of green, dotted with grazing cattle or patterned into squares of growing grains, was restful.

Across a field we saw a group of little homes. A youngster was playing in a sandbox, a mother was sweeping the porch, a father was weeding the garden, colorful rompers and little dresses hung on a clothes line, ruffled muslin curtains blew lazily in the breeze through open windows. In the distance was the majestic dignity and grandeur of the everlasting hills. We drank deep of the peacefulness of the scene.

"Honk, *Honk*." Horrors! the gates were up and we were obstructing traffic.

The gates are down, stopping, for a while yet, the incessant rush of motorists who are going for the sake of going, not having any particular goal except that of being on the move.

While the gates are down we might think of the quiet places which we may visit in a leisurely fashion when they go up again. The best of the countryside is not seen from the crowded highways, but on the little, grassy, "unimproved" lanes which lead to little homes, just as the best of life comes to us in quiet moments when the gates are down.

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Evangelicals Find Welcome in South America

W. W. Reid

"The evangelical movement in South America is moving in from the fringes of life and becoming the center of life and activity," Dr. E. Stanley Jones told the Board of Missions and Church Extension of The Methodist Church, upon his recent return from a speaking tour of Chile, Argentina, Uruguay, Brazil, and elsewhere in South America.

"Seventeen years ago, when I first visited South America, the evangelistic movement was out on the edges of life—it was confined to little churches," he said. "But in these years something has happened. The intellectual Latin Americans had passed up religion years ago. Now they want to know what it means for them and their countries.

"Newspaper reporters, on this trip, asked me what the evangelicals and the missionaries believed on this and that subject. Seventeen years ago they avoided the evangelical viewpoint. The fact is that the evangelical movement is becoming a public issue—people are talking about it. That is because the movement stands for freedom and liberty—and it is freedom and liberty for which the intellectuals are looking.

"I did not anywhere have to soft-pedal the evangelical approach or teaching. In Chile, all the evangelical churches took part in the services. In Valpariso, at a luncheon of intellectuals, I spoke on the 'Seven Hesitancies of American Democracy', and they were interested in the fact that I had freedom to thus criticize a government of which I am a citizen, and in which I believe. In Argentina, I found the evangelical movement becoming a public issue and people greatly interested in its viewpoint.

"I think there will be a movement against clericism in parts of South America. The Roman Catholic Church, people feel, has mapped the wrong course. It backed Mussolini and fascism in Spain. One of the best things for evangelicals was the recent pastoral letter of the Catholic bishops warning the people against evangelicals. It made the thinking people say, 'If they (th are against you, we would like to you are for; we are probably with

"One of the interesting movemen zil is the new and independent gro as the Brazilian Catholic Church movement centered in Christ. It with the saints, but it retains the of baptism, communion, and marr a movement for the regeneratio people who have been exploited church and state. It is interesting, t the last census in Brazil, only 49 p the people said they were Roman while more said they were Metho were on the rolls of the churches.

"The morale of the evangelical c far better today than it was seven ago, and they can and will have a g in the future development of the lif republics."

An Experience on Burli District

Frank H. Ryder

It was my privilege to spend abo with District Superintendent James early in June, 1945, on his huge B District, which comprises the enti Vermont. There is no country in more beautiful than Vermont in time, and in spite of the rain wh ered us nearly every day, the mou valleys, the forests and streams w light to the soul. The glorious v the mountain tops, the sparkli streams in every valley, the wide land streets lined with rows of st and maples, the thrifty cities an with their white churches and braries, the friendliness of the p these make a trip through Verm tinuous delight and cause one heart in praise to the Creator for derful gifts to the children of men

The object of our trip was to h Quarterly Conferences. Mr. Perry ered the northern part of the state ous week, so our first meeting w the little village of Bristol which a cove at the base of two tower tains. Our procedure was to spen visiting pastors and laymen, partic leaders, in their homes or business give and get information on the church work in the community. T most profitable and gave us an in

id religious life of Vermont. group meetings brought out ption) a good attendance from Methodist churches. At each onference Board of Education ll prepared 6-point program of conference lay leader stressed f the church in world history tance in these times, and Mr. d the remaining objectives of r Christ with particular empha- just ahead: evangelism. Each et in a regular session of its Conference to transact neces- Attention and interest were meeting.

advanced a unique idea that promoted widely. Burlington has a membership of about of them in federated or hes) had a financial quota of Crusade, and at that time had out $58,000, with a few more report. The superintendent's each dollar represented on the one hour's work by the donor; en be 60,000 hours of toil in ; it would be a challenge to ch church would give an equal urs of spiritual work through els! This idea impressed me ach time I heard it presented. n my mind the immense ad- rch would make if each of its ched "time with dollars." It asily possible the winning of a members, and the establishment ethodist churches in 1946, and alize every other Methodist

y visit in Vermont with the ethodism in that state was far at while many of the churches e is a spirit of hopefulness and augurs well for the future; n must continue to leaven the ople there with its testimony perience and its insistence on eousness. I think the union Conference and Troy Confer- ht encouragement and inspira- s and people there and in- financial strength. Mr. Perry has adopted a long-range program which is stirring the churches to greater activity, and is helping them to meet many of their problems. Briefly, his program is as follows:

First, a combination of fields adjacent to one another so that each minister has a man-size job and an adequate income.

Second, adventures in cooperation with various denominations in addition to regular federation of churches in which each retains its own identity.

Third, reduction of debts and improvement of properties.

Fourth, promoting attendance at regular public worship services.

Fifth, taking a team of ministers from neighboring churches to spend a day in a community which has no church, making a thorough survey of Protestant families and enlisting as many as possible to attend and support church work. Then arranging for preaching service and Sunday school in the community. In this way, church work has been revived in several places, and the survey has shown unexpected Protestant strength.

Sixth, using every possible means to strengthen the church school and to encourage week-day religious instruction.

Vermont is a grand state, the people there are a great people with a wonderful heritage. May they take advantage of the present opportunity to make the church strong and virile, and thus insure a Christian civilization in future years!

The Class Meeting

Formerly the center of Methodist church-life and the training-ground of preachers and workers, the class-meeting has wilted and declined, becoming either the subject of wistful memories or the subject of anxious inquiry. In certain vigorous places the class-meeting still flourishes, but in Methodism as a whole it is no exaggeration to state that fewer than one-fifth of our members avail themselves of this privilege. Yet there is nothing more thoroughly distinctive of our special tradition, and nothing more vitalizing.

The name itself has run the gauntlet of criticism; though in a world roused to enthusiasm for education, it is difficult to understand why the term "class" should be repugnant to anybody in earnest about religion. Actually in Methodism we recognize many varying forms of fellowship which may be used to provide that for which the class-meeting came into being. We do not stipulate either for the eighteenth century name or for the nineteenth century technique. In spite, however, of elasticity of organization and method, the fact remains that most Methodists do not gather in anything that could be described as a class-meeting, and in many churches no provision is now made.

Is the class meeting needed? Or have we done everything that should be expected when we hold our Sunday services and throw our buildings open for social purposes? Let the spiritual impotence of our church life and witness supply the answer. We survey and analyze the world situation around us, and although we—i.e., the people who are the church—know the answer, we know also our lack of the power to implement it. How can that power be generated except through a disciplined and purposeful fellowship, where the Bible may be explored and studied, where practical religion may be seriously discussed with a view to action, and where spiritual experience may be inspired, directed and tested? Only through fellowship of this quality do we release power to apply our Christian faith, and there is no substitute for it.

The forthcoming return to civil life of thousands whose war-experiences have opened their eyes serves to sharpen the sense of need. A handshake and cheap billiards will not meet that situation. Like crowds who have been encountered in Christian Commando Campaigns, the returning serviceman is looking for a clue or perhaps he has begun to find it. He needs help that can be offered only against a background of informed belief and sincere experience. New converts are made not by argument so much as through the demonstration of a religion that is seen to work; and if our church is to be matched to the challenge of these fresh opportunities, there must be centers where living Christians meet, ready to welcome the bewildered seeker and also to organize search-parties for the lost.

It is not too much to expect that in every one of the preaching places of Methodism there should be a meeting for Christian fellowship once a week, and it need not be conducted by a minister. If the establishment of such a meeting be postponed until the ideal leader is discovered, it may never be held at all. Far more important is a genuine determination on the part of a handful of people to meet regularly for prayer, Bible-reading, testimony and practical evangelism. Those looking for guidance will not turn in vain to the wealth of relevant Christian literature; but the imparting of information must always be secondary to directness and intimacy, both towards God and man. And if it is still true that Methodism exists "to spread scriptural holiness throughout the land," the members will guard against the tendency to become a cloistered group of the ultra-good, by their constant endeavor to share the good news they have heard and the inward peace they enjoy.—W. R. S., Reprinted from *The Methodist Recorder,* London, June 14th.

eous Advestisements

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